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A Record of the Darker Races

W. E. Burghardt Du Bois, *Editor* — **Thomas J. Calloway**, *Business Manager*

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For the November CRISIS we have "The Negro in Law", a letter from Countée Cullen, Mr. Pickens on the South and a sheaf of poems. Watch the *Junior Crisis*. O, yes, and Laura Wheeler Waring is scouring Morocco for our Christmas cover.

As the Crow Flies

WELL, the World War is over, or will be June 30, 1930. On that day the last Allied soldier will leave German soil. We started something 16 years ago which is not finished yet and won't be even in 1930. —England holds many great colonies by encouraging national and religious jealousies and then presiding as benevolent arbitrator. This may not explain the murder of Jews by Arabs in Palestine but if it doesn't, T. E. Lawrence could add illuminating details.—In the long run our Government is tender-hearted. Recently, surveying the over-taxed people, it handed back $6,235,690.42 to the poor, including the Baldwin Locomotive Works, the General Electric Company and a half million to Frank S. Love. Rastus Jones, who is paying $150 a year on a $2,000 house, got no refund, we regret to state.—White labor like dumb cattle has built up mob-law and lynching in the South.—Now it can take a little of its own medicine at Gastonia.—Out of every dollar in Federal Taxes, 82 cents goes for war: to enable West Point cadets to strut for thrilled movie audiences; to build twenty-million dollar battleships which shoot firecrackers and rust; to intimidate West Indian "Niggers."—With the other 18 cents, we build Post Offices, dig out rivers, conduct courts and educate a few Americans. Suppose we had 50 cents!—The 56th meeting of the Council of the League of Nations and the 10th Annual Meeting of the Assembly is the greatest gathering in the world in importance; the United States is characteristically refusing to play but peeping around the corner, sucking its thumb.—And still barbarous, Bolshevic and irreligious Russia is showing a world sick to death of war how not to fight.—Naval reduction, battleships, submarines, parity, cruisers, units of measurement and all that! Shucks and Poppycock! The way to reduce navies is to reduce!—Kid Chocolate has licked 154 opponents but the referees will lick him yet. Honor in Sport is white.—The tariff question is simple: is it criminal to buy goods? Is it more criminal to buy goods of foreigners? If we don't buy goods of foreigners, how can we make them buy our goods? Will the Sugar-Daddy from Utah please answer by return mail?—China is misunderstood. The United States is misunderstood. The reason for misunderstanding China is censorship of the press, says the *New York Times*. Why are we misunderstood?—Virginia, that eminently progressive state, is still voting vigorously on the issues of 1861-65.—That path around the World that lured Magellan is still attracting Zeppelins.—What? Is the English population stationary? Then it can never be the Biggest Nation on earth like us. Birth control is legal there while here let the poor devils of diseased half-starved infants roll in so long as they count One.—Why shouldn't shipbuilders oppose Peace and advocate battleships? Why shouldn't manufacturers oppose cheap foreign goods? Are we in business for our health?—The bursting of the Wall Street speculation bubble seems about due.—The only thing that will make a United States of Europe is the abolition of tariffs.—The only thing that will make a federation of the world is the freedom of the seas.

The CRISIS *is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while* THE CRISIS *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.*

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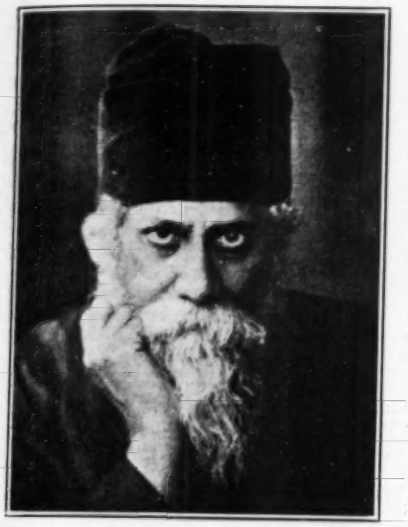
THE CRISIS BABY, 1929
Alexandria Leonora Barrow, Brooklyn, N. Y.

A Message to the American Negro from Rabindranath Tagore



RABINDRANATH TAGORE was born in 1861 and educated privately. From the age of 24 to 40 he had charge of his father's estate and did much of his writing. At the age of 40, he founded a school at Santi-Niketan, Bengal, which developed into an international institution and has been his life's work. He has visited Europe several times and also Asia and North and South America. He received the Nobel Prize for Literature in 1913. He has published about thirty poetical works and numerous books, essays and dramas. He has also set to music over three thousand songs. In 1915, he was created a Knight by the Engilsh Government, but after the massacre of Amritsar, he refused the designation.

Some time ago through the good offices of Mr. C. F. Andrews, the Editor wrote to Mr. Tagore. His Secretary replies as follows:

Visva-Bharati
Santi-Niketan, Bengal

July 12th, 1929

Dear Sir:

Dr. Tagore has just returned from Canada to Santiniketan where he finds your letter awaiting him. He is extremely sorry that he could not send you a message earlier, but he hopes that the few lines which he offers to you now may still be some use to you and your friends.

The writing I may add is in the Poet's own hand.

With regards,

Yours truly,

(Signed) AMIYA C. CHAKRAVARTZ
(Private Secretary to
Dr. R. N. Tagore)

The Message, which is reproduced in Mr. Tagore's handwriting on this page, is as follows:

"What is the great fact of this age? It is that the Messenger has knocked at our gate and all the bars have given way. Our doors have burst open. The human races have come out of their enclosures. They have gathered together.

"We have been engaged in cultivating each his own individual life, and within the forced seclusion of our racial tradition. We had neither the wisdom nor the opportunity to harmonize our growth with world tendencies. But there are no longer walls to hide us. We have at length to prove our worth to the whole world, not merely to admiring groups of our own people. We must justify our own existence. We must show, each in our own civilization, that which is universal in the heart of the unique.

"RABINDRANATH TAGORE."

What is the great fact of
this age? It is that the messenger
has knocked at our gate and all
the bars have given way. Our
doors have burst open. The human
races have come out of their enclosures.
They have gathered together.

We have been engaged in cultivating
each his own individual life, and
within the fenced seclusion of our
racial tradition. We had neither the
wisdom nor the opportunity to harmonize

Many of our readers will peruse these words with a certain puzzlement. Here is a man who is colored, who writes with practically nothing of what we are learning to call "race consciousness." His Message is universal. He has risen to something quite above the artificial limitations of race, color and nation. He recognizes the Messenger of Human Culture as bursting racial bonds. He sees racial and national development as hindrances rather than helps to universal culture. We are all of us black, red, white or yellow. Out under the blazing sun of world news and knowledge, our great duty is to prove our worth to the world and not merely to ourselves. White civilization and white people must justify their worth to the world. Black people and yellow people must do the same. There is no question of domination, of rule, of superiority and inferiority. The Universal which in the heart of the Individual must show itself in every civilization.

This is Tagore's message in a language which neither white or black Americans can easily understand. White America is provincial and material to the last degree. To its little narrow mind nothing in earth, sky or sea is as big and rich and efficient as America. But we who criticize white America, have also by our very criticism been forced into provincialism. We are narrow by our own grievances and hates. This is natural, and today perhaps and in this generation, almost inescapable.

Even Tagore himself when he came to America found his environment so narrow and discourteous that he cancelled his engagements and went home. He said in Tokio, June 16th, that he had cancelled his tour of American universities because he was oppressed by the air of suspicion and incivility toward Asiatics.

"I had promised many people in the United States to come there.

"I came to the United States. The immigration officials asked me to come into the office to present my documents. I entered the office and waited a half-hour. I could hear the official talking and laughing with a lady in the next room. He came to the door, saw me waiting and saw another gentleman. He talked to him for some time.

"Then he beckoned me into his office, without a word, a nod or any sort of civility. He pointed to a chair and began to question me. Did I know the restrictions of time within which I could remain in the country? How long did I expect to remain? Was I prepared to deposit the required amount as guarantee that I would leave? Did I know the penalties for staying longer?

"His insulting questions and attitude were deeply humiliating. I was not used to such treatment. I had been universally and most cordially welcomed in Europe. Never had I had such an experience. Perhaps it is due to new regulations. Certainly it was an attitude I had never encountered. I hesitated about entering the country at all, but I had my tickets, had taken leave of my friends and had no desire to cause a row.

"I came into the country, but my mind was not at ease. I went to Los Angeles, stayed there and lectured. But all the time I was impressed by the spirit in the air. The people seemed cultivating an attitude of suspicion and incivility toward Asiatics. I did not at all like it. I could not stay on sufferance, suffer indignities for being an Asiatic. It was not a personal grievance, but as a representative of all Asiatic peoples I could not remain under the shadow of such an insult. I took passage without delay.

"I have many friends in America, genuine idealists for whom I have the highest regard. I have read books by their great men which have attracted my heart. I hope they have a great future in carrying on the mission of civilization as it has been begun in the West. I have real respect for the people, but also respect for my own people, 'colored' people. If they must meet such treatment in that country it is best for any self-respecting Asiatic not to thrust himself upon its hospitality.

"I was silent when reporters came to me in Los Angeles. I wanted to go away quietly and not create a sensation. I am not used to airing my grievances, it is undignified. But I had an American companion, who felt the insult more keenly than I. He reviled the officer, using strong and picturesque American expressions which I had never heard before. Otherwise, it would never have come out.

"Let me emphasize once more that I bear no antipathy to the American people. I have been received with kindness in the Eastern States, overrun with kindness. People have listened to me with respect and received my message sincerely. That is why it has hurt so much this time. Why does such a country treat the peoples of Asia, colored peoples, all strangers who come within her gates with open minds, in such a manner that they get such an impression as I received?"

our growth with world tendencies. But there are no longer walls to hide us. We have at length to prove our worth to the whole world, not merely to admiring groups of our own people. We must justify our own existence. We must show, each in our own civilization, that which is universal in the heart of the unique.

Rabindranath Tagore

Exit, an Illusion

By MARITA O. BONNER

FOREWORD

(Which presents the setting, the characters, and the argument)

THE room you are in is mixed. It is mixed.

There are ragged chairs with sorry sagging ragged bottoms.—There are lace curtains with sorry ragged holes—but all over the chairs are scattered clothes, mostly lingerie of the creamiest, laciest, richest, pastel-crepe variety.

Everything is mixed.

Dishes are pushed back on the table. They may be yesterday's dishes or they may be today's. But dishes are pushed back and the table cloth is rumpled back. A pair of red kid pumps are on the edge of the table. Your eyes skip from the scarlet omen of their owner's hasty death—omen, if the bottom still holds in superstition—

Shoes mixed with dishes on the table.

Newspapers, pillows, shoes and stockings are scattered across the floor, making a path straight to an exquisite dressing-table of the variety type. This stands at the extreme right of the stage.

There is a window at right back—nearly at the centre—through which you see snow falling. Directly beside the window there is a door which must lead into an inner hall. It is not stout enough to be an outer door. It is the brownish sort of non-de-script door that shuts a cheap flat off from the rest of the world.

On the left side of the room is an open couch-bed. The sheets and blankets depend almost to the floor in uneven jags. Easily, then, you can see the figure of a woman lying there. Her hair which is a light brown—lies with a thick waving around her head. Her face—thin—is almost as pale as the sheets. She is sleeping with an arm hung over the side of the bed. Even though she keeps tossing and twitching as if she would come awake, she holds her arm over the side.

Down on the floor on the same side, lying so that her arm falls across him—there is a man. A part of his face shows against the bed-clothes and you can see he is blackly brown with the thin high-poised features that mark a "keen black man."

You can see at a glance that his slender body is caste for high things. High things. High things of the soul if the soul is fully living—high things of the flesh if the soul is fully dead.

He is Buddy.

The girl is Dot.

A One-Act Play

You are in their flat.

They are most assuredly not brother and sister.

Neither are they man and wife.

The room is mixed.

—Dot suddenly leans over the side toward Buddy. You wonder how she awakens so easily.

DOT—"Well Buddy I got a date. I got to get gone. Buddy! Buddy! (*She leans over further and shakes him.*)

BUDDY—"Hunh—hunh? What say, Dot?" (*He wakes up*). "What say Dot?" (*He yawns*). "Uh-uh! Guess I was sleep. What say?"

DOT—"I say I got a date, Buddy."

BUDDY (fully awake at once)—"Date? Where you think you're going keeping a date sick as a dog and with the snow on the ground! (*He looks toward the window.*) Snowing now! Where you think you're going?"

DOT—"I got a date I tell you!"

BUDDY—"An' I tell you you ain't go-going to keep it!"

DOT—"Aw cut that stuff! How long since you thought you could tell me when to go and when to come! Store that stuff!"

BUDDY—I ain't storing nothing! You ain't going, I say."

DOT—"Aw Buddy I been knowing the guy all my life! Played with him when I's a kid! Been on parties with him since I been going around!"

BUDDY—"Aw don't try that old friend stuff! What's his name?"

DOT—"Exit."

BUDDY—"Exit? Exit! Where'd he get that! off the inside of a theayter door? Exit! Exit! What's his other name or is that the onliest one he got?"

DOT—"Mann. Exit Mann. That's his name. Yeah—" (*She hesitates and seems to be uncertain.*)

BUDDY—"Well it sure is a rotten name! Must be hiding from the cops behind it!"

(*Dot takes this opportunity to rise from her couch. The filmy night garments cling to her almost as closely as her flesh. You see she is not curved. You see she is flat where she should curve, sunken where she should be flat. You wish she would lie down again but she gets up—almost falls back—takes hold of the back of the chair and passes across the room to the dressing table.*)

BUDDY—"Look at you! 'Bout to fall down! You better lay down again." (*Dot has begun to brush her hair before the dressing table. She brushes rapidly with strokes that grow vigorous as if each one made some new strength start up in her.*)

DOT—"Aw let me alone! I'm going out!"

(*Buddy sits on the floor and watches her. She rouges her cheeks and paints her lips and begins to powder heavily with white powder.*)

BUDDY—"You ain't fixin' to go out passing are you?"

DOT—"Aw don't ask so many fool questions!"

BUDDY (*growing angry*)—"Don't get too smart! Guess there's something after all in what the fellers been saying 'bout you anyhow."

DOT—"What your nigger friends been saying now?"

BUDDY—"Nigger friends? You're a nigger yourself for all your white hide!"

DOT (*shrugging*)—"I may not be—You'd never know!"

BUDDY—"Aw shut up! You'd like to think ya was white! You'd have never lived with niggers if you'd a been all white and had a crack at a white man!"

(*Dot starts to speak—changes her mind—and paints her lips again.*)

BUDDY (*after a second's silence*)—"Take some of that stuff off!"

DOT—"I can't! Mann likes a woman like me to paint up so I'll flash out above the crowd."

BUDDY—"Mann! what's Mann got to do with the way you look! Look here you! You been running 'round with this fellow Mann? (*He plunges to his feet and lunges toward her.*) Is he the white feller they been seeing you out with for the past three months?"

DOT—"They? What they? Some more of your—!"

BUDDY—"Don't call them niggers again you half-white—"

(*Dot catches him by the shoulder and pushes him away.—She selects a piece of clothes out of a drawer.*)

DOT—"I told you in the beginning I been knowing this guy all my life! Been out with him!"

BUDDY—"Is he white?"

DOT—"I don't know!"

BUDDY—"You don't know! Where'd you meet him?"

DOT—"Aw for God sake shut up and let me alone! I never met him! This is the last time I'm going to tell you I been knowing him all my life!"

BUDDY—"Naw I ain't lettin' you alone! Naw I ain't letting you alone! This is the guy the fellers been telling me about! This is the guy! Ol' lop-sided lanky white thing! Been hanging around you at all the cafes and dances and on the streets all the time I'm out of the city! I'm out of the city—working to keep you—you hanging around with some no 'count white trash! So no count he got to come in nigger places, to nigger parties and then when he gets there—can't even speak to none of them. Ain't said a word to nobody the fellers say! Ain't said a word! Just settin' 'round—settin' 'round—looking at you—hanging around you—dancin' with you! He better not show hisself 'round here while I'm here!"

DOT—"He can't never come when you're here."

BUDDY—"You right he can't come here. Can't never come! He better be afraid of me."

DOT—"He ain't afraid of you. He's afraid of your love for me."

BUDDY—(*laughing shortly*). "Aw for crap sake! My love! He ain't afraid of my love! He's afraid of my fist!"

(*Dot does not seem to hear him now. She talks to herself—"It's almost time! It's almost time!"*)

Buddy hears her the second she speaks—"Almost time for what?"

DOT—"Him to come!"

BUDDY—"Who?"

DOT—"Exit!"

BUDDY—(*cursing*). "He ain't coming here! He ain't coming here! I'll knock his head clean off his shoulders if he comes here!"

DOT—"He's coming!"

BUDDY—"I'll kill you 'fore he gets here and then kill him when he comes!"

DOT—"Aw Buddy—don't take on so! If you love me he can't come in between your love and come to me!"

(*Buddy curses until his veins are swollen—packed full of the poison of the curses.*)

BUDDY—"Damn you! Damn you!! Trying to throw this 'your love' stuff out to cam'flage and hide behind. I tol' you when we were fussing before you went to sleep that I didn't believe you when you said everybody was lying on you! You said everybody was lying and you was tellin' the truth! Say you ain't never been with other men! Naw I don't love you!"

(*He breaks off and rushes to a drawer and snatches out a mean, ugly, blue-black, short, pistol.*)

DOT—(*screaming and overturning her chair*) "Aw Buddy—Buddy don't! You love me!"

BUDDY—"Shut up!!" (*He lifts the gun as if he were going to bring it down—raking her with fire the length of her body. He stops*—) "Naw I don't love you! Half-white rat!"

DOT—(*crawling to her knees away from him*) "Then he's got to come! I got to go with him!"

BUDDY—"Yas he's got to come! And when he comes I'll fix you both! Get up!" (*He prods her with his foot.*) Get up! Get up and dress to go out before your Exit is here! Exit! Exit! I'll Exit him when I get through with you!"

(*Dot completes her powdering then she suddenly reaches her hat down from a hook above the table. It is a smart black turban. It is black crepe and is wound and wound around. She snatches up a sealskin coat that has been lying on another chair and begins to put it on.*)

BUDDY—"You must be foolish! What you putting the coat on over the night-clothes for?"

DOT—"I ain't got time to put no more on."

BUDDY—"Aw yes you got time, sister! Put on all you want! I ain't going to run you off before he gets here! You ain't going 'till your Exit comes!"

DOT—"This is all I need—all I need! I'm ready."

BUDDY—"You're ready—where's your friend? Can't go without him!"

DOT—"He's here! (*she points.*) "There he is." (*And close behind Buddy you see a man standing. He is half in the shadow. All you can see is a dark over-coat, a dark felt hat. You cannot see his face for his back is turned. You wonder how he came there. You wonder if perhaps he has not been there all the while.*)

BUDDY—(*starting back as he sees the man.*) "You're a regular sneak, ain't you! Ain't enough to sneak in and take a man's girl while he's out workin! Got to sneak in his house! Sneak in on him when he's minding his business!"

(*The man does not move or answer. Dot's color is bright. Her eyes glow in the semi-shadow. The lights in the room seem dimmer somehow. Dot is breathing so that the fur mounts and slides—mounts and slides on her bosom. She keeps wetting her lips as if they were drying out. She starts across the floor toward him but pauses and draws back almost at once.*)

BUDDY—(*still talking to the man.*) "Turn around and say something! Turn around and say something! They say all you do is hang around niggers' places and keep a still tongue!" (*To Dot*) "Go on over! Go on up to your Exit. Go on so you can go off the way I am sending you off. Go off like you lived! Lying in some man's arms—then lying to me (*as if to himself*)—That's the way to die anyhow: jus' like you lived!"

DOT—(*rubbing a hand across her face.*) "Buddy!" (*gasping*) "Buddy! Say you love me! I don't want to go! I don't want to go with him!"

(*Buddy's answer is an inarticulate wild roar:—"Get on to him! Get on over to him!"*)

(*With a scream and a quick run Dot crosses the little space and as quickly the man opens his arms and draws her to him without turning around.*)

DOT—(*crying smothered against the coat as if she were far away*) "Buddy—Buddy—Buddy! Do you love me? Say you love me before I go!"

(*As she cries out the man begins to walk toward the back door. Buddy curses and fires at the same time. A stray shot strikes the light. It goes out. Buddy scratches a match and you see the man standing in the doorway—about to cross the threshold. His back is still turned but as you look he slowly begins to turn around.*)

BUDDY—"Mann? Mann!! Dot! Dot!

(*At that the man turns fully and you see Dot laid limp—hung limp—silent. Above her, showing in the match light between the overcoat and the felt hat are the hollow eyes and fleshless cheeks of Death.*

But almost at once the light flares back. You see the room as it was at first. Dot on her couch with her arms hanging over the side—Buddy lying beside the couch. The red shoes on the table.)

DOT—(*struggling awake*)—"Buddy! (*You can hear a rattling in her throat. A loud rattling. The rattling of breath soon to cease*). "Buddy!!! Buddy!! Aw God, he can't hear me!—Buddy, do you love me? Say you love me 'fore I go! Ah—ah—ah—!" (*The rattling is loud—loud. It stops on a high note. She stretches rigid and is still.*)

(*The room is quiet an instant. You think you hear the rattling, though.*)

BUDDY—(*striving in his sleep*) "Exit!! Mann!! Exit! (*He pauses*

(*Will you please turn to page* 352)

Laurence Fenninger, Friend

By G. JAMES FLEMING

REVEREND LAURENCE FENNINGER, for fifteen years chaplain at Hampton Institute, has sent in his resignation to take effect September 1. Thus there is taken away from the Hampton campus the central figure of that little band of workers who in season and out of season have held to their ideal of a fair, full, and unwavering brotherliness in their human relationships—that "righteous minority" which has rejected any notion of racial superiority, that has held in contempt the subtle hypocrisies which here and there have come to the fore, incongruous to the ideals of the founder of the school, the late Samuel Chapman Armstrong, and directly opposed to the Christian teachings fostered by Hampton.

Under two administrations—Frissell and Gregg—Mr. Fenninger has been teacher, friend, companion, co-worker, and example to thousands of Negro young men and women who gathered year after year to pursue an education, and through his contacts with other groups—ministers, teachers, farmers, and back-wood congregations,—he has been a great force in making Christianity a positive, living thing in the lives of his fellows. Whenever he spoke he had something to say, and behind all that he uttered was a life that could be held before the light of closest scrutiny. He was sincere, unafraid, yet calm and discreet. His atitude in the field of race relations was consistent. He put his Christian understanding of the brotherhood of man and the fatherhood of God above all considerations. He started and developed the Hampton Ministers' Conference, which every year brings together nearly 500 ministers of all denominations, to study, confer, and live together; in this way he has come in actual contact with about 3300 of the church leaders among colored folk in various parts of the country. He injected new vigor and meaning into religious teaching at Hampton. He converted the Y. M. C. A. into more than a praise-singing organization and utilized it for clearing the tortuous paths of misunderstanding, for making more real the oneness of all humanity. Speakers that the school proper avoided for one reason or another could always find a free atmosphere around the cabinet table or in the assembly rooms of Clark Hall.

Mr. Fenninger opposed sham wherever he found it and exposed false notions, in so far as he was able. He and his family willingly accepted social ostracism at the hands of the majority of the white workers and the white townspeople, but they were never bitter, never ruffled. He often championed the cause of the students, not because they were members of the Negro race, but because his sense of right and wrong compelled him to do so. Whenever students went astray, individually or collectively, he was just as outspoken in censuring them as in defending them. But, after he had given voice to his opinions, he still maintained the love and respect of the student body, and he, in turn, still remained friendly to them.

At a period when the slogan was "let us do all we can to gain the favor of our *good* Southern friends," Mr. Fenninger continued to follow the light as he saw it. He would not barter his soul for an invitation to afternoon teas or "egg-nog parties;" he would not establish a dual personality, one for his Negro friends and another acceptable to the Rotarians and Kiwanians; he turned his back on every suggestion to sell his higher, internal happiness for a place on the social register. And right here one must pause to make mention of Mrs. Natalie Fenninger, his wife, for she, too, has been willing to stand unflinchingly for the right as her Christianity revealed that right to her. Her four children are the finest examples of her full Christian character. They, like their parents, and in their youthful ways, give evidence of that kind of nature which sees through the surface and discovers the genuine qualities hidden below—qualities which are deeper and more fundamental than color, race, or social standing.

The attitude of the Fenninger household is not that of paternalism, but that of fraternalism, of human equality before God. So consistently and sincerely have they given over themselves to this attitude that it is very usual to hear people of color around Hampton make expressions like these:

"When I visit at the Fenninger's I feel as if I am in my own home."

"They are square; when I speak or think of them I entirely forget the matter of the difference of color or race."

"For Negroes who are suspicious and distrustful of all white people, contact with the Fenningers is a new revelation."

On many occasions when young people in the school have been broken by some sorrow, like a death in the family, they have passed over even the homes of colored families and set out for Mrs. Fenninger to seek a few comforting words. And for these and other favors, students have felt free to go at anytime—morning, noon, or midnight. They went to the home of friends—friends tried and found not wanting.

Yet, these people are not sinfully kind, they are not fanatical, they are not disagreeable. They refuse to ac-

(*Will you please turn to page* 352)

E. and E. Elliott
Birmingham, Ala.

T. Fielding
Charleston, S. C.
Health Prize Baby

W. Sterling
Birmingham, Ala.

H. and P. Horney
Birmingham, Ala.

The Work of the N. A. A. C. P.

By DR. MORDECAI W. JOHNSON

IT gives me very great joy to have the privilege of being present on this Twentieth Anniversary occasion of the National Association for the Advancement of Colored People which began as one of many movements working to secure the emancipation of the colored people and which, during these twenty years, has emerged unquestionably into leadership of all these organizations by reason of the work which it has done, the worth of which is no longer now doubted by any thoughtful American citizen. And not only by reason of the results of the work which it has done, which are manifest in this and that particular thing, which no no doubt have been summarized many times during this Convention, but it has emerged by reason of the character of the organization's personnel and procedure; and the great thing we have to rejoice over today, it seems to me, is primarily that after twenty years there does now exist in the United States a movement which has come through all the fires of battle and criticism and suffering, confident in its own ability to do the great work which it has before it and freely approved of by the best citizens of our country as the most hopeful organization to be depended upon to do that work within the confines of our country.

Dr. Johnson is the first colored President of Howard University and Fifteenth Spingarn Medalist. The following address was delivered at the 20th annual conference of the N. A. A. C. P. at Cleveland, Ohio, before 6,000 auditors.

A people who have suffered as deeply as we have suffered during the last sixty years were in many dangers. One of these dangers was that we should produce and continue a mass movement of protest with loud-voiced and blind groping, ineffectual and leading eventually to violence. It is one thing to be moved with a deep and powerful sense of wrong and with all the indignation and bitterness which grow out of that suffering. It is another thing to be able to direct that indigation into intelligent and non-violent channels, peaceful, but properly protected behind a constructive program and sticking to it with all power over a period of years. The National Association for the Advancement of Colored People has saved us from being a blind and groping mass of ineffectual speech-making and indignation. It has clarified the objectives which we should have before us, and in clarifying our objectives it has enabled us to concentrate our energies upon major, tap-root, trunk line, fundamental procedure. It has saved us from ineffectual radicalism and violence by drawing our attention to the fact that the very foundations of the American Republic, in law and intent, are with our hopes and that what we need to do is not to make any endeavor to over-turn the American Constitution or even to establish a new body of law, but to exercise powerful and peaceful persuasion to the end that the basic law of the country and the intent of the fathers, which is already with us, shall be done as a matter of fact. But it has done more than that. It has given us an approach to the American people, charged with a fundamental faith in the latent gentleness even of those who harm us. Nothing has been more characteristic of the National Association for the Advancement of Colored People than the confidence with which it has addressed itself to men and women on the question of enmity and violence toward the Negro people. They have inspired us with a confidence that under all circumstances men could be depended upon to take the clear alternative of being just or being unjust or openly cruel. And one of the most

THE 20th ANNIVERSARY N. A. A. C. P. CAMPAIGN COMITTEE, PITTSBURGH, PA.
Seated: Mrs. Daisy E. Lampkin, Homer S. Brown, Mrs. H. H. Kennedy; Standing: Mesdames Winstead, Brooks, Nelson, Jackson, Davis, Garrett, Madison, Matthews and Lynch.

beautiful things apparent to me in the National Association for the Advancement of Colored People today is the persuasiveness which it has exercised over the latent courtesy and gentleness in the Southern white man, for among the supporters of the National Association today are not only militant black men and white men, sons of Abolitionists, but Southern gentlemen who, having been faced with the unequivocal alternative between truth and lying, between honor and dishonor, between open violence and human justice, have not been able to resist taking the side of right and showing to America they had the stuff in them to make a great country.

And yet, again, one of the most hopeful things about this organization is that while in its intent toward the American people it is as non-violent and harmless as a dove, it has deliberately and painstakingly acquainted itself with all the realistic approaches to public evil which are capable of making ideals effective in such a world as this. One of the dangers of every protest movement is that it will use abstract language; that it will not put its feet on the ground and walk realistically. The National Association for the Advancement of Colored People has mastered the weapon of propaganda and legal approach. It has mastered other weapons, the weapons of respect of powerful minds, which constitute the most able and effectual means of getting our will done that can be achieved on the assumption that we are living in an honest country. But all of these things have been said to you before I have spoken, and said much better than I have said them, because what I have said does not constitute the fundamental part of the original intent of my speech.

THREE FEARS

One of the great temptations of every suffering minority is to be absorbed in its suffering, and thereby to discover the power of its own protest energies. And one of the great dangers confronting the American Negro is the danger of believing that he is living in a country in which it is all well with all of the people except himself, and that he is free, therefore, to center all of his energies upon and to direct all his endeavors to getting his whole rights. It is good for us, even in the presence of an organization of this kind, to remember that we live in a country in which the most thoughtful white men today are deeply troubled at the incoming President of the United States startling the American people by laying before them at the very outset of his administration, in the most prosperous period of the nation's history, his grievous and deep-growing trouble about the prevalence of lawlessness in this country—widespread disregard for the law. One of the very first acts of his administration was to appoint a commission of able citizens to study the sources and possible cure of the widespread lawlessness prevailing in our country today. Thoughtful men everywhere are deeply troubled about deliberate disobedience of the law in America. But thoughtful men in America also today are deeply troubled and even filled with fear lest the two leading English-speaking nations of the world, of which we are one, may come to war with one another. Whatever attempt be made by the press to dispel this fear, every sensible man who listens to the conversation of the American people knows that this is true; and the trembling enthusiasm with which we American people are now getting ready to receive a visit from the Prime Minister of England grows out of the secret and eager hope that somehow what seems to be an inevitable clash between the two greatest powers of the Western world may be avoided by conference between the two great executives; for we have a feeling that if these two great peoples misunderstand one another there will ensue at length a conflagration involving all the civilized world and which may at this time break the very backbone of Western civilization.

But there is a third fear also, if you consult thoughtful men in America today. They are very much disturbed about the state of American religion. A few years ago we had a conflict between the fundamentalists and modernists. It appears from the newspapers that that conflict has died down, but it is only an appearance. Every thoughtful man in America knows that deep down beneath our traditional religious beliefs, which we have inherited from a past of two thousand years, there is a continuous and progressive loss of power over the public mind manifest in its relation to religion every day.

We live in a country, therefore, which is troubled about the three great fundamental things about which no nation may be troubled and sleep peacefully. National disorder threatened by the progressive growth of violation of the law. International difficulties growing out of misunderstanding between the two leading peoples of the world both of whom speak the English language, both of whom profess the same religion and who stand in historical relation to one another as mother and son. Deep-seated trouble about the failure of religion to battle successfully with the modern mind. I suppose that the thoughtful leaders of this nation would do anything in their power to discover the tap-root causes of these great social diseases sweeping down upon us and to be able successfully to attack them and dislodge them from the public order. It would be instructive to the American people at large to study the causes of these things at that point in our social order upon which the National Association for the Advancement of Colored People has fixed its attention. It is quite possible that the Commission of learned lawyers and educators may not learn in a year as much about the root causes of disobedience to law in committee meetings as they could learn in an hour if they knew what the suffering black man knows about law violation in America; for the most direct and sure diagnosis of any social trouble can be had not by the disinterested and objective reflections of men removed at a distance but by giving immediate attention to those who suffer most deeply from the wrong which it is hoped to get rid of.

Lawlessness

There is an opinion in America that the great cause of law violation is in the multitude of petty criminal activities which have in some way been able to overcome the honest, able and well intentioned officers of the law. Every black man knows that that is not true. Every black man in America knows that the tap root of disobedience to law in America lies in the lawless interpretation and execution of the law by the public agents of the law themselves who deliberately and skillfully twist the meaning of the law and the Constitution away from its original intent in order to sustain the interests of dominant numbers of people. We know that we have not suffered most from criminals. We have suffered most from the ministrations and activities of men clothed with the dignity of the law but who, in the presence of our need for protection, have interpreted the law out of its original moral intent and have done violence to our interests for the sake of serving the special interests of their own group. There exists in America today a page of legal decisions participated in by judges of courts, from the lowest municipal court to that Supreme Court which sits at the heart of the nation, in which every thoughtful American knows the fundamental law of America has been skillfully and deliberately twisted out of its original meaning. For sixty-five years the lawyers and judges and legislators of America have deliberately perpetrated, in the presence of their children and all mankind the misinterpretation of the intent of the law know-

N. A. A. C. P. PRIZE BABIES

A. Carter
First Prize
Needles, Calif.

J. D. Wilson
Third Prize
San Francisco

P. J. Gilmer
First Prize
Milwaukee

Francis L. Burger
First Prize
Salt Lake City

D. Smith
Second Prize
Salt Lake City

J. H. Douglass
First Prize
Columbia, S. C.

Caroline Gregory
Second Prize
Needles, Calif.

Q. D. Powdrill
First Prize
Tuscon, Ariz.

Valeria C. Maxwell
Third Prize
Milwaukee

J. E. Davis
First Prize
Mansfield, Ohio

Peggie Hawkins
First Prize
San Diego, Calif.

R. B. Ross
First Prize
Salt Lake City

Irma B. Johnson
First Prize
Plainfield, N. J.

Miriam E. P. Young
Second Prize
Irmo, S. C.

Pauline Oliver
Fourth Prize
Milwaukee

C. A. Tull
First Prize
San Francisco

Eugenia Z. Washington
Second Prize
Tuscon, Arizona

Elizabeth Staple
Third Prize
Mansfield, Ohio

Rudolph R. Walker
Third Prize
Columbia, S. C.

H. G. Sims
Third Prize
Denver

The Daughters of Eugene Mars Martin.

ingly, keeping within the letter of the law, in order to maintain a *status quo* agreed upon in advance, and in violence to the fundamental rights of the American Negro. This is the gravest crime that can be committed against the law, for it deprives the law and the law-giver of that last barrier that stands between the criminal and success, namely, the conviction of the people that the legislator and the judge embody in their presence the original moral intent of the fundamental law. This has been practiced so long that we have trained two generations of lawyers to put their emphasis not upon powerful, just, wholesome, straightforward and truthful interpretation of the law but upon skillful juggling with the words of the law so as to make it safe to excuse the violation of the intent of the law. And they have learned it well. The same fundamental process which made it hard for the black man to get justice in the Circuit Court of Greenville, Mississippi, has made it hard for the American people to convict a mammoth criminal who openly violates every instinct of American law and gets off with a petty sentence of three months in a police jail; and that, too, not for the violation of the law, of which every American knows he is guilty, but because his lawyer made the technical mistake of advising him not to testify before a Senate committee. We have taught the powerful that the law will be subject to misinterpretation and the powerful have taken advantage of the lesson we have taught them.

War

The American people would be informed by giving attention to what a man says he suffers. Under the last administration of our great, silent, economical President, we negotiated a treaty with all the European powers and thus solemnly agreed that we would no longer use war as a weapon of international advantage. Many of the great American papers have praised this document to the highest, and they may well do so, because as a psychological measure it constitutes one of the finest addresses made to the conscience of the people of the world in modern times. But the American people have been addressed by the Constitution, which is also a fine document, for many years. They have been addressed also by the Declaration of Independence and occasionally believe what it says. But they know that in the last analysis, what we have to deal with in this world is not a battle between skillful documents but issues between realities in the minds of living people, and the

"My daughter", drawn by W. E. Luckett.

American people, in spite of all they say, do not believe and cannot believe the Kellogg Treaty is going to keep us out of war; and not a single Negro with any sense in America could believe it if he wanted to. But the Negro knows by what he has suffered what it is that causes war in the world. He knows that war is caused not primarily by the capability of an eloquent statesman to put the right verb or the right adjective in a great document; he knows it does not depend primarily upon a successful conference between executives. He knows from what he has suffered and the awful feelings that have arisen from his suffering, that the thing which produces war is the resentment of peoples against violence done to them; and he knows that war will never cease until violence to human beings ceases in the world. There is no kind of paper agreement which white men in the Western World can execute between one another that will make them trust one another, and they know it. For there is not a single great nation in the Western World which does not know that it is a perpetrator of violence, filled with perpetrators of violence, and perpetrators of violence cannot fundamentally trust one another.

A most illuminating thing happened in the administration of President Wilson. There came to the Attorney-Generalship of this country a Christian gentleman by the name of Palmer who, while we were engaged in a most awful war, suddenly got terribly excited one night over the thought that the Bolsheviks of Russia had organized violence among American Negroes; and he believed that so strongly that he actually took fundamental measures to protect the common good against the violence of Negroes. There is (*Will you please turn to page* 353)

Leah Maria and Victoria Foster, Birmingham, Ala.

"DRAMATIS PERSONAE"

HALLELUJAH!

ONE may easily trace the rise of the American Negro in the drama —remembering only that the stage records something long accomplished and not history in the actual making. Centuries ago the English drama in Othello and Oronooko portrayed the sorrows of great black men nobly born and fallen on misfortune. Then with slavery came first pity then contempt in Uncle Tom and Jim Crow. Finally, with the "minstrels" nadir was reached and the Negro was so bizarre and degraded that only white men blacked up could picture the depths which the Negro occupied in white men's imagination.

Out of this morass of public esteem the Negro began to raise himself; first, by being really droll and funny like Billy Kersands; to this Cole and Johnson and Bert Williams added rare cleverness, careful grooming and even the beginnings of beauty and romance. But the difficulties were tremendous. The public would brook no real note of pathos in Negroes and disliked even seriousness of any sort. Especially and curiously, they resented any real love-making between Negroes and no Negro woman was permitted to play the part of heroine.

The Negro drama lagged with the passing of the Great Funmakers—almost died, then revived suddenly as squalor, poverty and dark tragedy. White playwrights began to see the Negro problem as utter frustration, anomaly, ending in insanity or suicide. "All God's Chillun" and "Emperor Jones" illustrated this phase but its thorough development was distorted by a skeptical white audience; they would not accept the tragedy of the Negro except in the Harlem cabaret, and they would not let whites and Negroes play together on the stage and thus portray racial contact.

The genius and authority of Belasco broke the white-black complex in "Lulu Belle", but left the sordid tragedy untouched. "Porgy" softened the tragedy with faint nobleness of character. Then in the movies came "Hearts in Dixie" and "Hallelujah". Both these portrayed Southern Negro laborers and sought a real folk drama based, the

(*Will you please turn to page* 355)

D. L. Haynes "Zeke"

Nina M. McKinney "Chick"

Victoria Spivey "Missy Rose"

Harry Grey "The Parson"

ALONG THE COLOR LINE

EUROPE

¶ At the Boy Scout's Jamboree in London, the colored races were well represented. There were units of East Indians, Africans, Arabs. Japanese and Chinese. Of the Africans, West Africa was especially well represented, there being 24 scouts from Nigeria, 6 from Gambia, 2 from the Gold Coast, and 5 from Sierra Leone. One of the colored scoutmasters on his return wrote: "I had a dread to meet the South Africans and Australians on account of the color question, but the few I came in contact with and discussed the color question with seemed to be very much in sympathy with the colored man. We Africans all hope that the Jamboree spirit that we are all brothers irrespective of race and creed will continue throughout life and that this will be a new era for the world."

¶ General Sir A. Freire d'Andrade is dead at Lisbon in the 68th year of his age. General Andrade was trained as a military engineer and rose to the rank of General in the Portuguese army. He entered the Colonial service and became Governor-General of Mozambique in 1906. Returning to Portugal after the Revolution, he served as Minister of Foreign Affairs, President of the Council of Education, and Director-General of the Colonial Ministry. He was a delegate to the League of Nations, and took part in the First Pan African Congress held in Paris in 1919. He had deep and intelligent sympathy with the African peoples.

Nagadeas Makonnen
First Abyssinian Minister to England

¶ Mrs. Laura Wheeler Waring of Philadelphia recently held an exhibition of 12 portrait studies at the Galeries du Luxembourg, Boulevard Saint-Michel, Paris. The portraits were of American colored women of varied ages and types. The exhibition had to be passed on by the Galeries before it was permitted. *La Revue Moderne* and other papers have commented favorably.

¶ The English are gradually getting rid of colored seamen. Registration certificates were granted to colored alien seamen as follows: 6,159 in 1925; 1,476 in 1926; and only 666 in 1927.

¶ William Pickens has been representing the N. A. A. C. P. at the Second Anti-Imperialistic World Congress held in Frankfort in July. His words and personality have attracted a good deal of attention. Mr. Pickens addressed the Congress in German on July 25th and also made other speeches. He spoke in Hamburg August 8th and 10th, and also in Berlin. Other Negro representatives were Mr. Kouyate, of North Africa and Paris; Mr. Ford, of the United States and Russia; Johnstone Kenyatta, of Kenya, East Africa; Mr. Rosemont, Hayti and the United States; Mr. Patterson, of Russia and the United States; and Mrs. Burroughs, of the United States.

¶ The Labor Party has introduced into the British Parliament a bill for colonial development. This bill proposes to make grants to certain British colonies up to a total not more than $5,000,000 in any year, to carry out economic and social development. The bill, not only has the old war idea of exploiting the colonies for the benefit of England, but also looks to the development of native demand by better employment and higher wages, so as to buy more British goods.

AMERICA

¶ In a nation-wide educational health contest conducted by a white Philadelphia magazine, Miss Lillian C. Mack, a colored teacher of Manning, South Carolina, won a cash prize of $500.

¶ At Camp Devens, Massachusetts, 29 Negro officers completed a course of training. There was also a colored camp at Tuskegee.

¶ Edward M. Johnson, a colored boy

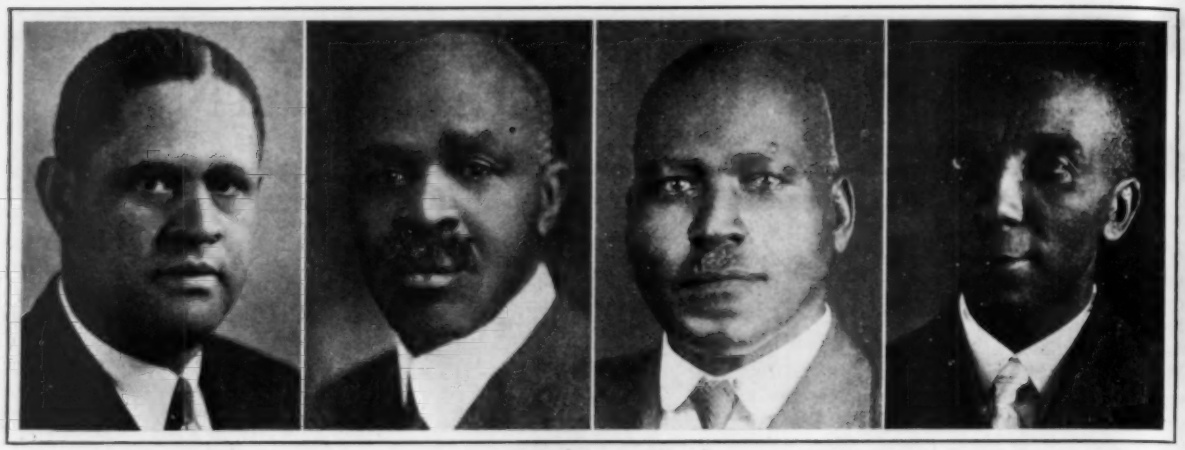
CONVENTION LEADERS

S. W. Green
Knights of Pythias

R. H. Boyd
National Baptists

R. B. Hudson
National Baptists

C. E. Spaulding
Negro Business League



CONVENTION LEADERS

Al L. Holsey
Negro Business League

L. K. Williams
National Baptists

A. L. Lewis
Negro Business League

J. E. East
National Baptists

of Saskatchewan, Canada, was the winner of the annual oratorical contest and gold medal given by a Cabinet Minister, the Honorable C. M. Hamilton. The contest was for high school students and was listened to by 400 students. There were eight competitors. The subject of Johnson's oration was: "Intemperance, Its Cause and Cure."

¶ Many other meetings took place in August which were not noted in our article last month: the National Association of Negro Musicians met at Fort Worth, Texas, August 25th to 31st for their 11th Conference. H. L. Grant of Washington, D. C., was President. The Grand Lodge of Good Samaritans met during the week of August 25th at New Orleans. The 7th quadrennial session of the American Woodmen met at Denver the week of August 12th. Dr. E. W. D. Abner was re-elected Supreme Commander. The National Association of Graduate Nurses met in New York City the week of August 19th. The 10th Annual Conference of Negro Tailors, Designers and Dressmakers met in Philadelphia during August.

T. Finley Wilson
Grand Exalted Ruler, Elks

¶ The sixty-four pictures by Negro artists which were exhibited in New York last year have just finished a tour of eleven cities under the auspices of the Harmon Foundation and the Federal Council of Churches. They were shown at Youngstown, Ohio, Hartford, Conn., Chicago, Indiana, Louisville, Atlanta, Washington, D. C., Detroit, Cleveland and St. Louis. Eight thousand people visited the exhibit at the National Art Gallery at Washington and many thousands in other places. Sixteen of the pictures were sold. Dr. George E. Haynes, who has charge of the work, announces a third exhibition in New York next January.

NORTHEAST

¶ The Philadelphia *Tribune* points out the gross discrimination against Negro orphans in the city of Philadelphia. There are 80 homes or institutions in the city caring for dependent children. Only 7 of these are for colored children, and these are for delinquents, primarily. They are always filled to capacity with a long waiting list, and can receive only 380 inmates. Naturally juveniles delinquency among colored children in Philadelphia is increasing.

¶ One of the youngest Masters of Arts of Columbia University, 1929, was Catherine I. Hewitt of Florence, Alabama. She did her college work at Fisk University in three years, graduating in 1928.

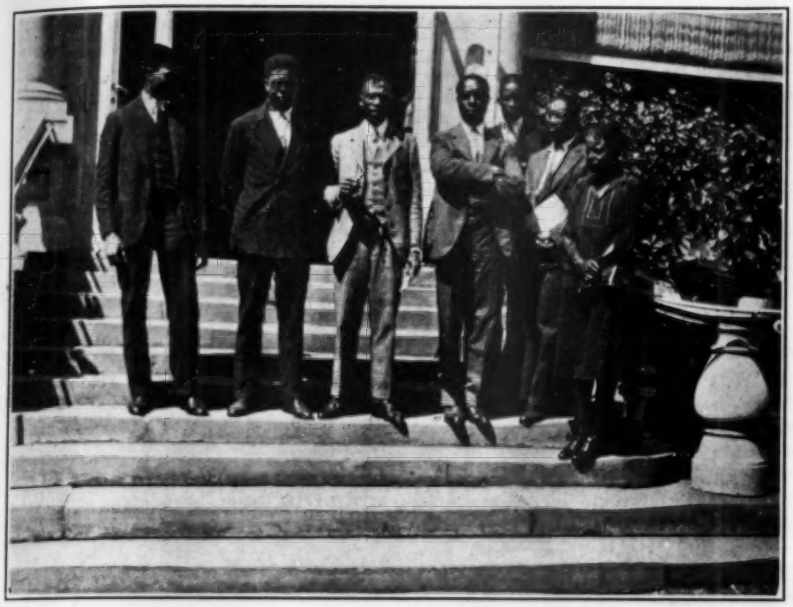
¶ G. L. Harrison, who received the degree of Master of Arts in Education, University of Cincinnati, 1929, is now professor of Education in West Virginia State College.

¶ Cheyney State Normal School, Pennsylvania, has received a state appropriation for the two years, 1929-31, of $353,068. Of this, $125,000 is for a new gymnasium.

¶ Ewart Gladstone Guinier of Roxbury, Massachusetts, has within the past four months been the recipient of many prizes and scholarships at the Boston English High School. Guinier has been awarded a Price Greenleaf Scholarship at Harvard University; the Burroughs Newsboys' Foundation of Boston has granted him one of its scholarships; the English High School has conferred on him the Cumston Award, which carries a stipend of over $200, the John Bouve Clapp Prize for excellence in English and the Washington-Franklin medal for excellence in United States history. While at the high school, Guinier was editor-in-chief of the *Record* and vice-president of the Class of 1929. He is now a member of the Class of 1933 in Harvard College.

¶ Frank Martin Snowden, Jr., of Roxbury, made the second group of the Rank List last term when he was a freshman in Harvard College. Snow-

R. R. Moton
Negro Business League



Negro Delegates to the Anti-Imperialistic Congress, Frankfort-am-Main

den also held a Price Greenleaf Scholarship. He is concentrating in Classics. At the Boston Latin School, from which he was graduated in 1928, he gained several prizes for excellence in Latin and Greek and at graduation he was awarded one of the coveted Franklin Medals, which are annually given to the seven highest scholars.

MIDDLE WEST

¶ The University of the City of Toledo had 32 Negro students in the year 1929. Four of these received the Bachelors' Degree.

¶ Andrew Steward a colored contractor has purchased a home in Winnetka, a wealthy suburb of Chicago. There is opposition to his occupying it.

¶ The colored Shriners met in Chicago and re-elected C. R. Blake as Imperial Potentate. It was announced that a second suit for injunction against the Order had been brought by the white Masons.

SOUTH EAST

¶ Of 262,081 colored pupils in the North Carolina schools, 1927-28, 178,727 were over age, or sixty-eight and two-tenths per cent. Forty-two and one-tenth per cent of the white children were over age.

¶ Charleston County, South Carolina, spent for each white pupil $99.22 last year for education and for each colored pupil, $20.75. White male teachers received on an average of $2,089 a year and colored male teachers, $916. White women teachers, $1,173, and colored women, $569. There were 25 pupils to each white teacher and 40 to each colored teacher.

¶ Dr. Thomas W. Turner, head of the Department of Biology at Hampton Institute, has sabbatical leave for one year to study in Europe.

¶ A new hospital for crippled children has been opened in Chattanooga costing $250,000. Twelve of the 100 beds have been set aside for colored children and a colored nurse appointed to attend them.

¶ Sixty-five per cent of the organized workers in North Carolina are Negroes. Nevertheless, at the State Federation of Labor Conference not a single Negro delegate was seated.

¶ Robert L. Pendleton, a printer in Washington, D. C., is dead. He was Sovereign Grand Commander of the 33rd Degree Masons.

¶ John C. Wright, Assistant Director of the Academic Department of the Tuskegee Institute, has been elected President of Bricks Junior College, North Carolina, which is under the control of the American Missionary Association. Mr. Wright is a graduate of Oberlin and has taught at Tuskegee, Tallahassee, Florida, and served overseas during the war as Y. M. C. A. Secretary. Afterward, he was Educational Secretary at the Harlem Y. M. C. A., and was president of Edward Waters College, Jacksonville, for two years.

¶ A report from the Superintendent of Public Instruction of North Carolina shows that in the state the cost of educating a white pupil is $29.69 a year and of a colored pupil $11.84. There are 33 pupils to every white teacher and 44 to every colored teacher. The average salary of teachers and principals is $966 for the whites and $516 for the Negroes. Despite this evident discrimination, it must be remembered that the situation in North Carolina is by far the best of any state in the South.

WEST

¶ Two black men in Kansas City, Mo., were reported as bandits attacking a filling station. They were shot and killed by the police. When their faces were washed they were found to be white men. This last fact was kept out of the newspapers.

¶ Miss Arline Jackson of Kansas

Miss K. Hewitt
A. M. Columbia, page 344

Miss Sweat
"Miss Simmon's University"

Mrs. Ellis
Vice President
National Bar Ass'n.

Rev. L. Fenninger
See Page 337

City, Kansas, has been given a scholarship of One Thousand Dollars by the Rosenwald Foundation. She will study music at the University of Illinois.

¶ Someone asked the colored people of St. Louis if there were any St. Louis Negroes deserving a monument. The answer of the *St. Louis American* was prompt: Dred Scott, the slave; J. Milton Turner, the politician; George W. Buckner; the banker; Father C. M. C. Mason, the Rector; Professor C. H. Turner, the Scientist; the Reverend John L. Anderson, the preacher.

¶ The Council of Bishops of the A. M. E. Church held at Denver, Colorado in June took further steps on the question of the organic union of this church with the Zion Church and the colored Methodists. The annual conferences must now vote on the subject and a three-fourths majority is necessary.

¶ The Oakland, California, Council of Church Women had a luncheon August 23rd with official representatives of the Japanese, Chinese, and East Indians. A Spanish girl sang and a colored girl who has graduated from the University of California spoke on the work of the N. A. A. C. P. Miss Delilah L. Beasley arranged the interracial feature of the luncheon.

SOUTH

¶ Miss Jimmie L. Tyler of Kentucky has been appointed Supervisor of Negro Schools in Dallas, Texas. She was formerly principal of the Practice School of Prairie View.

¶ At Centerville, Tennessee, T. Wright was arrested for rape on a white woman. The woman and two relatives admitted on the stand that they had lied when they said that all three were present. The woman herself maintained, however, that her other testimony was true. He was sentenced to ten years in the penitentiary. The case has been appealed.

¶ Two colored persons, E. O. David and Mrs. Frances Reem, were appointed election registrars in the 29th Ward of Memphis. This is the first appointment of the kind since Reconstruction.

¶ The Criminal Court of Appeals of Oklahoma recently ordered a new trial for a colored woman because Negroes were excluded from the jury which tried her.

¶ Three Negro parks with a total area of 68 acres have been provided for the Negroes of Fort Worth, Texas.

From St. Luke's Herald.

Ten Richmond Reasons for Not Marrying White Girls

Three smaller parks are also about to be improved. Martin Park consists of a half acre. Douglas Park is four acres in size and was improved but was then ruined by the flood. Loveland Park, an acre in size, is near the high school. Harmon Park of 60 acres was purchased through a gift by the Harmon Foundation. It is equipped as a community park. Dixie Park of 2½ acres was bought two years ago and has a swimming pool, community house and swings. Greenway Park, a strip of land North of the Masonic Temple, was purchased in 1927 for $15,662.

WEST INDIES

¶ At Kingston, Jamaica, the Universal Negro Improvement Association met with many thousand delegates. Marcus Garvey was re-elected President.

¶ Wilford Rankin, M.A., Ph.D., has returned to British Guiana. Mr. Rankin has studied in the United States, holding a scholarship at Columbia, and the universities in England and France. He received his degree of Doctor of Philosophy at the University of Aberdeen, Scotland.

¶ In Granada, British West Indies, the Governor, Sir F. Seton James, has been in a hot controversy with the Honorable T. Albert Marryshow. Mr. Marryshow is a member of the Legislative Council and a colored man who is independent and fighting hard for the rights of colored West Indians.

¶ The white Haitien officeholders had a scheme of spending $6,200 to send President Borno on a barnstorming expedition to the United States. This was to be an effort to avoid promised popular elections. It looks as though the United States Government was not going to permit this.

¶ A Negro Progress Conference was held in British Guiana, August 1st. The Reverend Floyd G. Snelson, an American, was one of the chief speakers. Eric Waldron was a visitor.

NORTH AND EAST AFRICA

¶ The new treaty between Great Britain and Egypt which the Labor Ministry has proposed provides for the evacuation of Egypt by the British military forces, except a force to guard the Suez Canal; alliance between Great Britain and Egypt, and the admission of Egypt to the League of Nations. Egypt is to have control of her own courts and the so-called capitulations are to be ended.

¶ The United Presbyterian School of Northern Khartoum is the best school in the Sudan for the education of native girls. There were this year three graduates of the 8th Grade, which is a new record for the Sudan. The girls are: the Misses Tobia and Miss Yufuf. The teachers are all white American women, as the church refuses to employ colored Americans. There is also an Agricultural School five miles east of Khartoum which was opened in 1924. Here there were three young men as graduates. This is the only school of its kind in the whole Sudan and is named after the missionary, Dr. J. Kelly Giffen.

¶ The methods of some white missionaries in Africa is illustrated by a case in Uganda. A cow there represents the savings of a life time. Twelve peasants complain that they are compelled to take one cow to the English Church Missionary Society at a station three days' march away each month, and to stay there for a month and furnish milk. They receive only 2 shillings for the milk thus supplied and no compensation if the cow dies. This milk is for private persons and not for a hospital.

The Misses Tobia and Yusuf

WEST AFRICA AND CONGO

¶ Africa is the coming copper country of the world. It already stands fourth in the production of copper, having produced 124,000 tons in 1928. It has reserves at Katanga, Belgian Congo, of 86,000,000 tons.

¶ Forty years ago Bishop Camille Van Ronsle went to the Belgian Congo as a missionary. At the age of 65 he resigned his position and the Roman See appointed Bishop Noel de Cleene. Today, at the age of 67, he returns to the Congo as a simple missionary to work under the Belgium Fathers of Scheut who have made over 80,000 Catholic converts.

¶ The governments of Nigeria and the Gold Coast, British West Africa, will again take part in the Canadian National Exposition held in September this year. West Africa will occupy a thousand square feet in the Dominion Government Building.

¶ The School of Pharmacy at Lagos, Nigeria, British West Africa, has been in existence four years. J. J. Nicol is the first African instructor. There are over thirty students and nine colored instructors.

¶ The Ibadan Native Administration, Nigeria, British West Africa, has built and equipped a hospital at Agodi at a cost of over $40,000; it is maintained entirely by the natives, and has 37 beds and an Out-patient Department.

¶ Salami Agbaje is an important citizen of Ibadan, which is a city of 200,000 inhabitants. He owns a palatial home on three acres of land and is a trader and merchant with 400 employees. He has done a great deal to clean up the city and encourage social development.

¶ The Gold Coast British West Africa is spending this year nearly a million and a half dollars for education, a larger sum than any British colony, except the Malay states.

¶ Alcoholic spirits were imported into the British African colonies as follows: in 1920, 662,640 gallons; in 1928, 1,974,865 gallons.

SOUTH AFRICA

¶ The general election in South Africa has resulted in the return of Hertzog and the National Party for five years. They have a small but sufficient majority over all the other parties. The Labor Party has been decisively defeated.

The issue was won on the Native Bills' question and the struggle for segregation and economic enslavement of the natives will continue. With this goes the determination of the Union of South Africa to be independent of England.

¶ The British Association for the Advancement of Science is meeting in Johannesburg, South Africa, this year and paying much attention to African history, sociology, archaeology and geology.

¶ Durban, South Africa, has become a center of native exploitation and unrest, just as Johannesburg formerly was. The slums where the natives and Indians live are wretched beyond description and practically nothing is done for social uplift. Recently, a race riot took place and there were five natives and one European killed, hundreds wounded, and as usual, one hundred natives arrested.

¶ One of the first duties of the new British Labor Government is to furnish capital for the Portuguese bridge across the Zambezi River. This bridge must span a channel three-fourths of a mile wide, and in addition to that, a mile and a quarter of low flats. The cost of the bridge is estimated at $5,000,000.

¶ The 9th Annual Conference of the

(*Will you please turn to page* 356)

The Junior Crisis

THE N. A. A. C. P. has long had a Junior Division with a special constitution and by-laws. The object of this division is "to teach its members the history and achievements of the Negro race, to familiarize them with the lives of the distinguished men and women that the race has produced, and to cultivate in them an appreciation of their worth; to develop interracial co-operation and understanding, and to train them in the work of the Association."

Membership in the Junior Division is "open to persons between fourteen and twenty-one years of age, who shall pay a membership fee of at least fifty cents—one half of which shall be sent to the National Office and the other half retained by the Junior Division.

"On reaching the age of twenty-one, the Junior Division member shall be transferred to membership in the Branch, where he shall thereafter pay the usual membership of the Branch."

Each division has the usual officers elected by the Division and also a sort of Elder Brother (or Sister) known as the Director, appointed by the Branch of the N. A. A. C. P. under which the Junior Division works. The Division attends to all its own business except that it is subject to the general rules of the N. A. A. C. P. and must conform to the policies of the parent branch. The Juniors are not independent, but they are granted as great a degree of independence as is compatible with their position, and the Director is a sort of liaison officer who advises them.

The Juniors are represented at the annual conference of the N. A. A. C. P. and have a session all to themselves which is usually very interesting. At the Cleveland Conference, 1929, the Juniors made certain demands for recognition which THE CRISIS is hereby heeding.

THE CRISIS has long been interested in young folk. Since October, 1912, it has published an annual Children's Number. In 1920, we had visions of greater things and launched a separate monthly "designed for all children and especially for ours." We said then that The Brownies' Book aimed "to be a thing of Joy and Beauty, dealing in Happiness, Laughter and Emulation, and designed especially for Kiddies from Six to Sixteen.

"It will seek to teach Universal Love and Brotherhood for all little folk—black and brown and yellow and white."

"Of course, pictures, stories, letters from little ones, games and oh—everything!"

The Brownies' Book had a beautiful but hectic life of two little years and died of starvation, bemoaned by many

(*Will you please turn to page* 356)

Delegates from Junior Divisions at the Cleveland Meeting, N. A. A. C. P., with "Miss Ohio," Mr. Pickens and Dr. Du Bois

Postscript
by W. E. B. Du Bois

IDEALS

THE great ideal of the United States of America is government by intelligent public opinion, freely expressed by a ballot in the hands of all its adult citizens. This ideal is not working, first, because the vast majority of Americans are not intelligent. Secondly, because most of them are in economic slavery. And thirdly and consequently, because we are ruled by organized wealth.

A POET'S WAIL

THE Charleston, S. C., *News and Courier* has an editorial about James Weldon Johnson's "National Negro Anthem". "It is," says the Editor, "a good piece of poetry bemoaning Negro slavery . . . good stuff as far as such stuff goes, and it is not unnatural for Negroes to harp on the theme,—but isn't it nearly time for intelligent Negroes in the United States to begin thanking the Lord for slavery?" And then the Editor cavorts like this:

Do Negroes of the intelligence of Johnson really think that white men two hundred years ago might or should have brought their ancestors to the United States, settled them in comfortable homes, made them free and equal with the whites, and after clothing their naked bodies, clothed them with power to elect members of the colonial assemblies too? Are they genuinely regretting that their forefathers had the luck to work, as slaves, for the Southern planters? Why do not these Negro poets take the "Middle Passage", or any other passage, back to Africa and sing anthems in the jungles to the witch doctors? If any race on earth ought to be grateful to white Americans, especially to the Southern planters, it is the "race" in the United States.

To which we beg leave to retort: Piffle! and also Nonsense! Negroes of any intelligence whatsoever are convinced that if white people had been the Christians which they pretended to be and had left Africa alone, Africa today would be little behind Europe in most things that can be called real civilization. That American slavery was an unmitigated calamity is, of course untrue—there is no such animal! but it was a horrible thing, terrible in its effects upon the white South, which today lags behind the whole nation in intelligence, health and culture; and upon black people whom it dragged through the mud of human degradation. Many good things have surely come out of Negro slavery, just as we are told there is an excellent pavement in Hell. But this white Southern rot of talking about what black men "owe" to Southern planters ought pretty soon to die a natural and well merited death. The larger part of the debt which we owe to the South consists of ignorance, poverty and bastards.

THE YEAR 1929

FROM the midyear of 1929, looking across the world inhabited by the darker peoples, what is the outlook, what is the hope, and where do the dangers lie?

First of all, we recognize a great change in the last fifty years concerning *any* outlook for yellow, brown and black people. In the latter part of the 19th Century, large numbers of political philosophers were prophesying the decline of the colored races, and the establishment of a political and economic world dominated by white Europe and America, with the colored peoples forming subordinate groups of disfranchised laborers.

The theory was that this arrangement of the world was not a matter of ethics, but of inevitable scientific determinism. Since those days of the "survival of the fittest", much has happened, and greatest of all of these happenings has been the World War. The World War has brought humility to the white world. It does not seem so certain today that white people have either the ability or the power to dominate and rule over all mankind.

We are beginning to recognize that if humanity is to grow and civilization to advance, it must have a broader base than Europe. Not only is there need of wider *political* Democracy, but also of deeper Democracy in thought, in art, and in knowledge of the truth. This dramatic change of outlook has come from the upheaval among the colored peoples, which began before the World War, but which the great War hastened toward a future climax.

N. E. Adamson
Ensley, Ala.

Lester Lightfoot, N. Y.,
Scholarship
Ethical Culture School

V. F. Christian
Lester, W. Va.

Grace Chambliss
Birmingham, Ala.

H. D. Gregg
Orangeburg, S. C.

Elizabeth F. Jones
Germantown, Pa.

Altamai O. Johnson
Hartsville, S. C.

Muriel C. Chapman
Detroit, Mich.

THE DARKER WORLD

LOOKING specifically at the darker peoples, we can easily see their new development has only begun. The problem of Japan has changed since the war. Before the World War, ignoring the color line, she essayed union with the great white nations, who were dominating Asia and Africa. The war brought her to a realization that she was classed as Asiatic and colored, and that her future lay in the development of the colored world and in keeping watch and ward against the aggressions of Europe. That little refusal of the League of Nations to take a firm stand for racial equality meant much to Japan, and began to open her eyes. She is still the polite co-worker with Europe, but her alliance with England will never be renewed. There is still deep antagonism between Japan and China which Europe, led by Great Britain, has done much to foment. But as national government in China strengthens itself, and as the basis of Democracy in Japan widens, the chances for understanding will increase. And when there comes between Japan and China that strong alliance and unity of interest which is inevitable, the whole outlook of the world is going to be changed. The power and leadership of yellow Asia is going to be able to challenge successfully the assumptions of white Europe.

RUSSIA AND INDIA

TO this great future movement of the majority of mankind, there approach two allies: Russia, with its attempt to organize a government for the benefit of the workers, rather than for the benefit of the present owners of capital; and on the other hand, India, with its movement toward political autonomy. If white Europe insists on seeking to curb Russia, on the one hand, and on the other to keep India as a field for exploitation and in political swaddling clothes, the spirit of economic revolution among all the peoples of Asia is going to be tremendously increased, and that too despite Japanese conservatism.

On the other hand, there are signs that Great Britain, led by her trained political aristocracy, is going to foresee the inevitable change and just as she was the first to substitute economic slavery in Africa for the foreign slave trade, so today she is among the first to recognize new China and may make at least some pretense toward political freedom in India.

In a normal world the herculean effort of China to reorganize one of the world's oldest civilizations would arouse the greatest enthusiasm and sympathy. It is greeted today with incredulity and misrepresentation and yet it is the greatest event save Russia since the World War and spells hope for more human beings than the Declaration of Independence.

In Western Asia, there are signs of change, led by new initiative in Turkey, Persia, and Afghanistan, and a determined spirit of independence of Europe.

AFRICA

IN Africa, matters are more complicated because the enslavement of the working classes there, under the Europeans, reached a depth unheard of elsewhere in modern human history, involving the murder and transportation of one hundred millions of beings in the 17th, 18th and 19th Centuries, and a resultant dislocation of authority and spoiling of custom and industry, among the dismembered peoples. Nevertheless, there persisted a faith and art and technique which even today have not been utterly effaced by the economic invasion of the machine age, and by capitalistic exploitation. In Egypt and on the West Coast, educated natives are fighting for political voice with some success. The independence of Egypt has been partially acknowledged. The right to representative government in British West Africa has been acknowledged and a beginning made, while in North Africa some free institutions have been introduced and preserved.

The Negroes of West Africa have not simply made a fight against monopoly and English-owned machinery to gain a strong foothold in the oil and cocoa industry, but in the face of lies and political pressure, have forced England to break her system of absolute monarchy in the crown colonies and admit an elected minority to sit and vote in the governor's council.

The bitterest fight of Africa centers in Kenya and in South Africa, where a determined attempt has been made by a minority of white people to steal the native's land, keep him voiceless politically, and exploit him by economic serfdom. At the same time, native demand and liberal European public opinion has forced some modern education, and the next century is going to see a bitter struggle between ideals of modern freedom and economic exploitation in Southeast and South Africa. The only reason that no such strife is yet evident in Belgian Congo is because too few natives have been given sufficient education to make even the beginning of protest against the terrible exploitation which still expands in that land.

The I. C. U. of South Africa—a Labor Union of Black men fighting for sheer existence against the white Unions and the Labor Party of South Africa,—is the bravest working class movement in the world since it is without a vote, without land, without the right to strike or even protest, and yet it is challenging the future of the Union of South Africa. It is today split in two and anti-Negro Hertzog has triumphed. But Hertzog is also anti-British and therein is a chance for black politics.

(*Will you please turn to page* 357)

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Exit

(*Continued from page* 336)

—*then cries aloud*) You lied! Naw I don't love you! (*He cries so loudly that he comes fully awake and sits up swiftly*)—"Say Dot—I had a—! Dot! Dot!! Oh my God (*he touches her*) My Dot! (*and he leans over her and begins to cry like a small boy*). Oh Dot!—! I love you! I love you!"

CURTAIN

Fenninger

(*Continued from page* 337)

cept any title of martyr. . What they may have lost in material pleasures, they have gained, undoubtedly, from that holy satisfaction which comes from doing the right and one's best. But their attitudes were not acceptable to the white Southerners nor to the Northerners who sought for a berth in Southern social circles. Some looked upon the consistent Christianity of Mr. Fenninger as an encouragement to "social equality," while others dismissed it by calling it a type of insanity. Not very long ago two trustees of the school are credited on good authority with having this exchange of views:

Trustee No. 1—The trouble with Fenninger is that he is too outspoken; he has no tact, no restraint. In short he is just crazy.

Trustee No. 2.—Remember that John Brown was called crazy, and so was Abraham Lincoln, and even Jesus Christ.

The numerous incidents which unite to establish the consistent Christian attitude of Mr. Fenninger cannot all be recounted. Many of them have never been allowed to escape the family. As his attitude was a system of living and life rather than a spasmodic act done for effect here and there, he did not see anything fit for the headlines in the things that he did. But some things are known. Students and followers of the Ministers' Conference know that while higher school officials always *arranged* to have their important Negro guests entertained by some Negro official, notably the commandant of cadets, Mr. Fenninger has always accepted and entertained in his own home some of the leading speakers of the Conference, regardless of color. Once when a higher school official had invited his Negro classmate at Yale to visit Hampton Institute, he hadn't the strength of courage to go to the wharf and meet the boat nor to entertain his *friend*. His Southern friends might object to that. He insisted that Mr. Fenninger should meet the boat, and the chaplain finally did. Then there was the question as to where the Negro visitor should eat. This higher official, a fellow-classmate and also a divine, had invited him, but he could not have him at his own table. The school inn had already served supper. Where was the visitor to dine?. The higher official was in a muddle.

"I'll take care of your guest," said Mr. Fenninger as he turned away from the telephone to say to his wife (overheard by a student working in the house at the time):

"We cannot allow this man to suffer humiliation, Natalie. We have already eaten but prepare him some supper. We shall be here by 6:45."

And so the Yale classmate of this higher official was met by the chaplain, and had his first bit of hospitality at his hands.

Once the head of one of the largest foundations which dole out philanthropy to Negro schools was visiting at the Fenninger's. While he sat conversing, a Negro minister descended from an upper room of the house. This executive, an ordained preacher himself, flushed, but he managed to maintain his composure—for four months. At this time he happened to meet Mr. Fenninger on a train in North Carolina, and after some time he remarked bluntly:

"Say, Fenninger, don't you think you are going too far?"

Chaplain Fenninger understood and he made his reply.

"As a Christian minister in a Negro community, what else would you have me do and still be a Christian?"

There was no answer. The train sped on.

For many years a Sunday School class has been conducted for the children of Hampton workers. One day an elderly lady, the wife of an instructor and hailing from Massachusetts, remonstrated with Mr. Fenninger:

"Why do you let your children walk to Sunday school with the [colored] children of Captain B——? Are you not afraid they will *fall in love* with each other?"

"My good woman," he answered, "I do not harbor any idea of five- and six-year-old tots *falling in love*."

And Mr. Fenninger walked on.

During the student strike of 1927, Mr. Fenninger was neutral. He did not outwardly ally himself with the administration nor with the students. Yet the students were sure of one thing: Mr. Fenninger would be on the side of right. If he had anything to say, he would say it honestly, openly. When the administration was putting a lily-white guard around the homes of all white teachers and workers, they approached Mr. Fenninger and inquired:

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Still consistent in his attitude, he responded in words to this effect:

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The white visitors to the conference have always testified to the fact that the Fenninger-way has opened their eyes to new avenues of human relationship, and has given them unexpected, but pleasant, experiences. And the Negro ministers realize what the work of Mr. Fenninger has meant.

N. A. A. C. P.

(*Continued from page* 341)

what produces war; for under that great administration there was gathered together for the first time in many years in the United States a group of men who had been accustomed to seeing violence done to Negroes all their lives. And there is a natural instinct of men which causes them to feel that through someone, God or man, the man who does violence is going to get violence some time. And Mr. Palmer was led entirely by the fears of his own

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imagination because he knew deep down in his heart that at this particular moment war was probably due.

America knows that it does not believe that war can be eradicated from the earth, because America has not made up her mind to cease violence to the black man; and every sensible American knows that these black people are not willing hostages, and there are millions of black and yellow and brown people in the earth who look at what is happening to the black man in America just as constantly as a man looks at the thermometer to tell what the weather is, and they can see so plainly the trends that there is no state document, no conference between diplomats, which can remove from them that proper hesitation as to whether they will beat their swords into ploughshares or their ploughshares into swords. The tap root of the fear and suspicion that produce war the Negro knows—Violence in human relations.

Religion

As to religion: There are two great movements in America today to clarify the confusion existing in American religion. One of them is an intellectual movement of an apologetic nature which has for its proposition the overcoming of intellectual opposition of philosophy growing out of science and of philosophy growing out of traditional and inherited religious conceptions. The other movement is a movement toward the unification of the scattered outlines hoping to arrive at religious understanding by means of more powerful human organizations. But the Negro knows that the trouble with American religion is not primarily that. He knows that—that is, if he stops to think. Every thoughful man who has studied anything about the history of the great dominant religions in our country knows that the distinctive feature of the Christian religion was not its doctrine of love but the extension of the radius of love to include all human beings instead of the members of one's own race. The Christian religion became a powerful, world-embracing religion because it taught belief in a God inclusive of all living human beings as his children, showing great mercy toward every living creature.

But in the very beginning of the residence of the Christian religion on the American soil, the presence of the black man caused a retreat of the radius; and the American people as a matter of practical fact ceased to believe in the God and Father of Jesus Christ because they could not understand how black men and slaves could be included in the family of God on a basis of equality; and they ceased to venture into the realm of human relations with black men on the basis of ethical

sincerity; and the instincts and the insights of American religious believers became fundamentally confused; for every man of any spiritual insight knows that the deepest source of insight into the meaning of religion in the world is neither philosophy nor organized prayers but courageous moral action in the presence of living human beings.

So that we are engaged in America today with the effort to recover by the juggling of words the insight and certainty which can be obtained only by courageous and courteous treatment of every living human being around us. And the consequence is that we have in America today what is perhaps the saddest religious spectacle in the world —we have it right here in Cleveland— an organized Christian church, spending millions of dollars in missions, by which it hopes to conquer the world for Christ; but which is so afraid of a handful of black human beings in its midst that it has retreated into the shell of a racial church and stands today in every American city as the leader of the instinct to go back that we have in the organized forces of American life. Right here in Cleveland, if I do not mistake, the public schools will have on Monday morning black people, yellow people, Jews, whatever kind of people, not afraid of teaching them A B C's together, but this morning in the holy churches of our Lord Jesus Christ in the City of Cleveland, where above all else on God's earth the thing to be taught must be taught by personal communication, if you had a half dozen teaching white and black together it would be a phenomenon in American life. So that the very presence of these segregated churches in a great city is a standing invitation to the public school system to go back to the fearful thing when the bearers of culture will be afraid lest they are not powerful enough to communicate with people of a different color without breaking down their morale. There is the root of it.

So that we are in a country which is troubled, and the nature of this trouble is nowhere more apparent than in this matter of the relation of the black individual to the American state and American organized life, upon which the National Association for the Advancement of Colored People has focussed its attention.

Whatever else I have to say will be very brief, but I do want to say that the distinguishing feature of the National Association for the Advancement of Colored People, it seems to me, is that it has focussed upon these social diseases through the most intelligent, realistic, powerful and effective effort that is now available in the American commonwealth. There is no political party in America which can begin to compare with the National Association for the Advancement of Colored People with its persistent, powerful voice pleading with the American people not to desert the foundation stones of American democracy and be ensnared in the disease of lawlessness, in the disease of violence, in the disease of ethical cowardice in human relations.

Hallelujah

(*Continued from page* 342)

one on the desire for education, the other on Negro religion.

"Hearts in Dixie" is a fine film, skillfully avoiding the tabooed love interest and an ending which would show the results of educating young Negroes. But "Hallelujah" is a great drama. It touches the religion of a deeply superstitious people who took refuge from physical disaster in spiritual tradition, hope and phantasy. And to this King Vidor dared to add not simply the traditional mammy and the wild sex lure but a womanly Negro woman—Missy Rose, a slim dark and modest girl beautifully in love. Thus, the first time, such a character has appeared on the American stage.

"Hallelujah" is beautifully staged under severe limitations; white folk are carefully omitted, although it strains the imagination to see a cotton gin or a convict gang without a swag-

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gering white boss. On the other hand, the scenes of religious ecstasy rise to magnificent drama, unexcelled in my experience and singularly true to life. The shadow of hands, borrowed frankly from "Porgy" is effectively used and the conversion of Chick accomplishes sincerity despite the lurking comedy.

It is the sense of real life without the exaggerated farce and horseplay which most managers regard as inseparable from Negro character, that marks "Hallelujah" as epoch-making.

It goes without saying that the characters do their parts superbly. And why not? King Vidor had choice of a neglected field overflowing with undeveloped talent. The fine sensitive face and intelligent acting of Daniel Haynes was notable; the slim grace of Miss McKinney, the restraint of Miss Spivey and the playing of Harry Gray and Mrs. DeKnight were excellent. Even the kids danced as country boys would and not as city sophisticates.

The music was lovely and while I would have preferred more spirituals instead of the theme-song, yet the world is not as crazy about Negro folk songs as I am.

Everybody should see "Halleluiah". They may even be slightly "Jim-Crowed" as I was, far forward on the side, where some of the scenes were distorted, but even then it was as fine an evening's entertainment as I have had in many a day.

Color Line

(*Continued from page* 347)

I. C. U., the labor union of South Africa, was held last June. W. G. Ballinger, the white English Advisor, was one of the main speakers. The Organizing Secretary was appointed to proceed with Mr. Ballinger to Geneva.

¶ Clements Kadalie, founder of the Commercial Workers' Union of Africa, has been ousted from his position and has founded an independent I. C. U. He is publishing *New Africa* in Johannesburg as the organ of his Association.

¶ A South African Institute for Racial Relations has been founded in South Africa under the Chairmanship of Dr. C. T. Loram. It has both colored and white members and has appointed Rheinalt Jones of the University of Witwatersrand as Scientific Advisor.

¶ Victor Poto, paramount chief of Western Pondoland, visited the South African Native College at Fort Hare recently. This Chief rules 100,000 people and was trained in the South African Native College. He has founded the Farmers' Association and increased farm production. He has also established a fund for education, modern courts with typewritten decision and has built up schools and churches. He came in a Chrysler 75 sedan and remained as a guest of the school a week.

¶ There has been a serious rebellion in the Ubangi-Shari District of French Equatorial Africa. This is a plague spot for the exploitation of Negroes, and it is said that the black population which was nine millions in 1910 is less than three millions today.

¶ The Native Affairs' Department of South Africa has appointed Mr. Lucas Molaba as Native agricultural demonstrator. He will work among the natives of the Potgietersrust District.

¶ The Cape African Teachers' Association met last June at Aliwal North, Cape Colony, South Africa. There were 100 delegates and visitors from all over the Cape Province. The Mayor, G. G. Visser, opened the Conference and the first Negro woman graduate of South Africa replied. The President was D. D. T. Jabavu. Mrs. Max Yergen took part in the program which lasted two days. They made a pilgrimage over the river to the Free State and as they crossed, the poet, Sese Rune Mqayi, sang praises to the river.

Junior Crisis

(*Continued from page* 348)

a grown-up today. We kept up the annual Children's Number, and gradually recovering strength and courage, we began in October, 1925, the delightful "Little Page" contributed monthly by Effie Lee Newsome.

Now we are planning something better. As we see it, our past service has been partially nullified by some confusion in our own minds as to whom we were addressing. We have talked rather promiscuously to babies, children, adolescents and young men and women, classed higgledy-piggledy as "Children". Much misunderstanding has resulted without doubt. So we are definitely taking a stand today.

Henceforth, the babies will get annual attention in our October "Children's Number", and in Mr. Pickens' occasional reports of Babies' Contests. On the other hand, there will appear at least every other month and, if successful, every month, one or two pages called "THE JUNIOR CRISIS".

These pages will be the property of the Junior Division—that is, of the youth 14 to 21 years of age, who belong or want to belong or ought to belong to the N. A. A. C. P.

From such members an Editor-in-chief and two assistants will be selected by competition as follows: all members of Junior Divisions are hereby invited to send the THE CRISIS on or before December First, 1929, an essay of 300 words on "How the JUNIOR CRISIS shall be conducted and what it shall aim to do."

The writers of the First, Second and Third best essays shall be appointed respectively Editor-in-Chief and First and Second Assistant Editors. We shall need an Art Editor too, so that instead of essays some may send pictures or original photographs. Effie Lee Newsome has been invited to act as Critic of the page and be in general charge over the editorial staff. She and the Editors of THE CRISIS will decide on the merits of the essays.

So now, Juniors, come on and show us something. Remember, December First!

Many will ask: "How can a Junior Division be formed?" If your city has a Branch select a group of young people and apply to the President, suggesting whom you would like as Director. A Branch may establish several Junior Divisions in the same city with different Directors.

If there is no Branch of the N. A. A. C. P. in your city or near, or if you do not care to join the local division, you may become a member of the Junior Division-at-Large by writing to the Director of the Branches, N. A. A. C. P., 69 Fifth Avenue, N. Y.

Postscript

(*Continued from page* 350)

Here, then, we have an outlook toward a future of struggle; toward world-old effort to gain for ordinary human beings a place in the Sun, and the freedom to live and think for themselves. It depends in Asia and Africa as in Europe on the intelligent use of political power by the mass of laboring people. This art has not yet been learned in America and Europe by white workers who still help to disfranchise these darker people and beat them into submission by arms and force furnished by white owners of capital.

WHITE LIBERALS

AMONG the educated and well-to-do, there are many who are impatient at this pushing forward of what they consider lesser folk, and who would wish to confine their attention to such problems of the future as have to do with the leisure of Europeans and the political freedom of Englishmen, and the wealth of Americans of Anglo-Saxon descent. But, fortunately, there can be no leisure, no freedom, no enduring wealth for the white minority of mankind, even though today they are powerful, so long as the great dark majority of human beings are slaves. The future of the darker races is thus involved with the future of the white race, and all of us march, if we march at all, toward the physical survival, the economic equality, and the spiritual freedom of all men of every race and color.

THE INNER STRUGGLE

THE dangers that front the rise of the darker people are many: They have not only to meet the organized and powerful opposition of white nations, but every human problem of organization and development—education, class-distinctions, income, property, prejudice, crime, health—all these they must meet as new and inner group problems, and they must expect not aid and sympathy from the dominant surrounding civilization, but ridicule, disparagement and contempt.

The darker people are poor and ignorant, diseased and unhappy, and they are asked not only to conquer all this, but in the midst of the battle to achieve self-respect together with charity toward all men.

In the van of this fight of the submerged majority of men to stand and walk in this world are 12 million Americans of Negro descent. They are among the oldest group of Americans. They fought to make America free in 1776 and 1861 and they have borne not only the slavery and contempt of the rich, but the prejudice and ostracism of their white fellow workers. They have been disfranchised, kept out of labor unions, legislated into ignorance and jails, yet they are among the best workers in America, the makers of American music and art, and the only Americans who really believe in American democracy. They may eventually succeed in placing America again in the procession of liberalism instead of in the forefront of imperial oppression and reaction.

The year 1929 is not yet gone. It is still with us. And what with the four great fall months, it may yet make many decisions for Peace and War, for Love and Hate, and Uplift and Downfall. We gird ourselves today for what is, in a sense, the year's real beginning, after the rest or at least the change of summer. We ought to come back with new resolutions and new strength to take up the wide round of duty, after having had a little space to think it all over and to find ourselves in the midst of the turmoil and contradiction.

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Echoes From Around the World

THE CRISIS Magazine, Organ of the National Association for the Advancement of Colored People, published monthly in the interest of the Darker Races of the world, plans to extend widely its circulation, so that many more thousands may share its service and the darker peoples of the world feel its beneficent influence.

Long Island

May I take this opportunity to tell you how much I think of THE CRISIS? It is the one magazine among the dozen on my table that I read from cover to cover. I am a Southerner and many of my dearest friends are among those of the darker races.

Mrs. Willard Wayland Hayden.

London

As one of the few Colored Doctors practising in London, I feel it my duty to keep THE CRISIS in my waiting room and it is surprising to note how many people become interested in it. Some of the numbers during the past year have been priceless.

C. Belfield Clarke.

New York

For some time past have been intending to write commending you for your "As the Crow Flies", which appeared in the August, 1928 edition of THE CRISIS.

It is not claiming too much, I think, to say that it probably would be impossible for anyone, under any circumstances, to make a more meaningful and more purposeful statement on the same subject in such a few words. And if I were required to select from contemporary literature and speeches the best example of argumentative and logistical satire and sarcasm, I would not hesitate to select your August, 1928 "As the Crow Flies".

Stephen A. Bennett.

Africa

I am writing you to express my genuine appreciation for the fine interpretation you are giving of Africa. I am a Zulu woman from Natal, South Africa. I am here studying. This is my second year in this country. I cannot be silent and not let you know of your excellent service you are rendering Africa.

(Miss) V. Sibusisiwe Makanya.

Advertising

THE CRISIS has been very valuable to us. The class of people attracted by our advertisement in your magazine has been of the sort to serve us in many ways, in addition to the fact that they pay premiums for their life insurance.

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INDIA

To the American Negro: Let not the 12 million Negroes be ashamed of the fact that they are the grandchildren of slaves. There is no dishonor in being slaves. There is dishonor in being slave-owners. But let us not think of honour or dishonour in connection with the past. Let us realize that the future is with those who would be truthful, pure and loving. For, as the old wise men have said, truth ever is, untruth never was. Love alone binds and truth and love accrue to the truly humble.

Mahatmi Gandhi, Sabarmati, India.

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